

of all is that the traditional teaching of the Church³³ to social ethics is as binding on men's consciences after the Reformation as it had been before it.

Pamphlets and sermons do not deal either with sins which no one commits or with sins that every one commits, and the literary evidence is not to be dismissed merely as pious rhetoric. The literary evidence does not, however, stand alone. Upon the immense changes made by the Reformation in the political and social position of the Church it is not necessary to enlarge. It became, in effect, one arm of the State ; excommunication, long discredited by abuse, was fast losing what little terrors it still retained ; a clergy three-quarters of whom, as a result of the enormous transference of ecclesiastical property, were henceforward presented by lay patrons, were not likely to display any excessive independence. But the canon law was nationalized, not abolished ; the assumption of most churchmen throughout the sixteenth century was that it was to be administered ; and the canon law included the whole body of legislation as to equity in contracts which had been inherited from the Middle Ages. True, it was administered no longer by the clergy acting as the agents of Rome, but by civilians acting under the authority of the Crown. True, after the

prohibition
of the" study of canon law—after the
estimable Dr.
Layton had " set Duncie in Bocardo " at
Oxford—it
languished at the universities. True, for
the seven
years from 1545 to 1552, and again, and on
this occasion
for good, after 1571, parliamentary
legislation expressly
sanctioned loans at interest, provided that
it did not
exceed a statutory maximum. But the
convulsion which
changed the source of canon law did not, as
far as these
matters are concerned, alter its scope.
Its validity
was not the less because it was now
enforced in the
name, not of the Pope, but of the King.

As Maitland has pointed out," there was a
moment
towards the middle of the century when
the civil law